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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLIX. CHICAGO, MARCH 6, 1902. NUMBER 1

IN PREPARATION—ADVICE TO GIRLS

AN EASTER SOUVENIR

FROM JOHN RUSKIN

Consisting of reprints from Fors Clavigera, numbers V, XXXIV, XXXVIII, XLII, XLVI, LXV and LXVI, with Jenkin Lloyd Jones' Lenten Sermon to Girls, published in this week's UNITY, as an appendix, in an Easter cover designed by Mrs. Bertha Jaques, on which there will be a half tone reproduction of "Little Nell," from Frank E. Elwell's group of "Dickens and Little Nell" in Fairmount Park, Philadelphia.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

UNITY.

TWENTY-FIFTH YEAR

With the next issue, March 6th, UNITY enters upon its twenty-fifth year. During the year it proposes to publish a series of short articles by the leading educators of the country under the general head:

The Problems of the School—The Hope of the State.

Below we give a partial list of the topics and of the writers so far heard from. The correspondence still pending renders it impractical to publish a further list at the present time. New names and new topics will be added from time to time. The co-operation of the friends of education is cordially solicited. Suggestions will be gratefully received. We shall aim to make UNITY more than ever a worthy adjunct of the school room, a friend and companion of the school teacher.

DAVID STARR JORDAN, President of the Leland Stanford, Jr., University:
The Relation of Science to Ethics

BOOKER T. WASHINGTON, President of the Tuskegee Industrial School:
The Relation of Hand to Brain in Education

S. A. FORBES, Professor of the Illinois State University, Champaign:
How to Make the Farm Attractive to the Educated

ORVILLE T. BRIGHT, Superintendent of Public Schools, Cook County, Illinois:
The School House as a Social Center

GEORGE E. VINCENT, Professor of the University of Chicago:
Civic Loyalty

JOHN DEWEY, Professor of the University of Chicago:
Education by Cancellation, or, Things the Child Need Not Know.

W. M. R. FRENCH, Director of the Art Institute, Chicago:
Art as a Public Asset

E. BENJAMIN ANDREWS, LL. D., President of the Nebraska State University, Lincoln:
The Public School—Not for Poor Children but for All Children

W. H. CARRUTH, Professor of the Kansas State University, Lawrence:
How Much Religion Can be Taught in the Public Schools Without Trespassing Upon the Rights of Any Taxpayer?

JOHN PHILLIPS, Superintendent of Public Schools, Birmingham, Alabama:
Ethics in Primary Education

L. A. SHERMAN, Professor of English Literature, University of Nebraska:
Literature as an Element of Primary Education

J. B. JOHNSON, Dean of the Engineering Department in the University of Wisconsin:
The Lathe and the Book; How to Reconcile Technical Training to General Culture

C. H. TOY, Professor in Harvard University:
How Far Can We Make the Religion and Morals of the Elder World Contribute to the Education of the Children in Our Public Schools?

UNITY

VOLUME XLIX. THURSDAY, MARCH 6, 1902. NUMBER 1

Have you got a brook in your little heart,
Where bashful flowers blow,
And blushing birds go down to drink,
And shadows tremble so?

And nobody knows, so still it flows,
That any brook is there;
And yet your little draught of life
Is daily drunken there.

Then look out for the little brook in March,
When the rivers overflow,
And the snows come hurrying from the hills,
And the bridges often go.

And later, in August it may be,
When the meadows parching lie,
Beware, lest this little brook of life
Some burning noon go dry!

—*Emily Dickinson.*

The centennial of Victor Hugo's birth just past, celebrated with such cordiality throughout the cultured world, is an unconscious recognition of the unconscious growth of democracy. It is a recognition at least that the ideals of today glory in the thought.

An English exchange tells how some Surrey hounds caused a stag to dash through a window into a private residence, injuring an invalid daughter in the house. The bleeding animal was captured in the house and, of course, triumphantly despatched. What great sport for gentlemen! What high fun for the hounds! How stupid was the leaving of an invalid in the way of such a jolly good time!

When a railroad issues such an interesting souvenir as the Chicago & Northwestern does in its paper entitled "The 400," it deserves credit for it, even though it is advertising. The interesting scenes of human life and nature in the land where it is always afternoon make it a thing well worth having around, therefore for the children's sake we are glad to recommend our readers to inclose a 2-cent stamp to the General Passenger Department at Chicago in order to secure it.

The *Universalist Leader* quotes Robert Browning as saying that the portrayal of the evil existing in the world, so current in literature, "tends to make people who sin occasionally consider themselves admirably virtuous, as compared with those who commit sins every day." Upon this our exchange makes comment, saying, "It is giving the devil far more than his due to advertise all his exploits and to leave the story of virtue, self-denial and patient continuance in well-doing almost entirely untold."

The seventy-fifth birthday of Chicago's senior chancellor was honored Tuesday last. Integrity, thy name is Judge Tuley. A man that commands the respect of laborer and capitalist, republican and democrat, a jurist in whom there is no guile, whose name is a terror only to the cruel and the selfish. UNITY joins with the whole city of Chicago in congratulations and praise. Hail, thou most just judge!

The New Jersey Conference of Congregational Churches has a "League for Social Service." Before this league Dr. J. M. Whiton, of the *Outlook* staff, recently read a paper on the gambling evil, which has been published in a convenient leaflet that can be inserted in an envelope without folding. It is a timely word, for gambling as a mad method of getting rich is not only a growing menace to many young men, but gambling as a silly amusement, a mere social recreation, a quite harmless thing only so the stakes be small enough and the company be refined enough threatens communities. There is need of straight thinking and plain talking about this absurdity, this iniquity, in spite of all the gloss and trimming of polite society. Look into this little pamphlet anywhere and you find home truth. For instance: "Perhaps it is a mere trifle that you make your neighbor lose when you win a bet or a game of cards, but there is no more difference in principle between this and stripping him of his last cent in a gambling hell. . . . It is not the size of the bet or the stake at cards that makes it wrong, . . . but the fact that it makes a bit of property pass from one person to another without return of its equivalent value in money, service or affection."

The thorny road over which the thinker must travel is still a present reality in the lives of many. The wheel and the fagot have been left behind, but contempt, misinterpretation and isolation are still tortures quite as real, necessitating a higher heroism than the bodily tortures of bygone ages. Prof. Pearson's experience in his recent manful utterance before his church and his university at Evanston is the surface manifestation of an agony too great for editorial comment. Let no one think that his experience is unique, or that it represents an idiosyncrasy, the freakish workings of an individual mind. Thousands are treading the wine-press of thought in their loneliness today, and through darkness are finding their way to light. There lies before us a metrical autobiography of one of these pilgrims, too lengthy for repetition in these columns, deficient in form, but its earnestness and manifest sincerity command respect and evoke sympathy. Col. Albert E. Joab, Tacoma, Wash., has called his poem "Biopsis" ("A View of Life"), and it is the same old story out of traditionalism into naturalism, out of partialism into universalism, out of narrowness into breadth, out of miracle into law, out of hate and fear

into love and trust, away from hell and Satan to God the Father, man the brother, Jesus the teacher, and the kingdom of righteousness possible now and here. These lines may be amateur, but the truth hinted at is fundamental, far reaching, consoling and restoring.

The highest wisdom is to know God's laws,
Our highest duty to obey them all;
And, after ruminating long and well,
I find that this is my religious code:

My creed is righteousness; the universe,
With star-bestudded, sun-lit dome, my church;
And Nature's laws my only great High-priest;
And this my only prayer: Almighty One,
May all my thoughts, and words, and deeds, be just;
Thy will, not mine, be done, in everything!

"Francis W. Parker is dead." This was the announcement in the last Monday morning papers. It carried a shock not only to the hearts of his many admirers in Chicago, but wherever there is an intelligent teacher, one who believes in progress and delights in pedagogical science. Colonel Parker was in his sixty-fifth year. He died too early but he lived long. His life was loaded with enterprise, adventure, experiment and triumph. His influence was pervasive. He has modified the climate in thousands of schools, made more alert the minds of ten thousands of teachers. A New Hampshire boy, born to privation and the strenuous struggle, the cause of liberty always enlisted his enthusiasm. He entered the service as a lieutenant, he came out wearing the colonel's colors, and the voice, still having in it power to thrill, was maimed by the cruel wound in the throat at Deep Bottom, received while he was commanding a brigade. Whether as country schoolmaster and iconoclastic superintendent of schools at Quincy, Mass., strenuous leader to the Cook County Normal in Chicago, or in these last years organizer of the pedagogical school established by Mrs. Emmons Blaine, he was always aggressive, valiant and tireless in his work. He was ever a fighter and he fought the last battle with his characteristic courage, going South in defiance to his physician's advice, because he was determined to sell his life as dearly as possible. Colonel Parker had a tender heart. UNITY had in him a friend, and the present writer is proud of being one of the large band of those who in trying times did what they could to uphold his hands and in some small way tried to be a fellow worker. Farewell and hail to the brave Colonel, to the warm hearted friend and to the gentle lover of little children.

We yield to no one in our respect for Germany, our admiration for its stalwart worth and high contribution to culture. In a very large sense the United States is a child of its loins. It is fitting that America should give cordial greeting to one who represents the German government and who bears the friendly greeting of the German people. We would not be disrespectful to princes or to kings, though we believe they belong to a regime that is going; but we must protest against that un-American and undemocratic flaunting of wealth and show and style in the presence of Prince Henry, if for no other reason than that it misrepresents the American people to this young man who comes with an honest purpose of studying our institutions. There is great danger that Prince Henry will go back without seeing the best people in America, without knowing the best side of the people he does meet. This young German has seen enough gewgaws and ribbons, laces and broadcloth, at home. Probably the best that we can do in Chicago in this line, even at the Auditorium ball, will seem a little crude and raw, and he will have his quiet smile at the way we try to dance, talk and dress after the fashion of royalty. On account of all this we rejoice in the sterling democracy of Hon. Wayne MacVeagh, in regard to another "Function of Royalty" that is enlisting American time, attention and money that had better be spent elsewhere and otherwise. The people that are too poor to help along the good things they believe in and which are related to the well-being of their children and their neighborhood, but still have plenty of money to go to Prince Henry's ball, have at least confused the ethical perspective of their lives. We rejoice in the democracy of Mr. MacVeagh and indorse his words:

The more I reflect upon it the more clear it seems to me that it is alike undesirable and undignified in us, whose fathers fought seven years to be rid of kings and crowns, to send persons to pay homage to a gentleman who calls himself a king and who is putting on his head what he calls a crown.

The Twenty-Fifth Year of Unity.

By an editorial miscount we published in the last issues of UNITY a prospectus for the twenty-fourth year which ought to have read the twenty-fifth year. With this issue the UNITY enters upon the last year of its first quarter century. With the exception of the first year, during all of this time UNITY has been under the management of the same senior editor. During this coming year he proposes still to continue to hold it up or hold it down, as the case may be. The "UNITY burden" has adjusted itself to the shoulders so that for better or worse it rides comfortably. It is too late in the day to either make glowing promises or eloquent appeals. We do not have any clear warrant to promise a more brilliant management or to expect a more cordial support. Perhaps the rounding up of the twenty-fifth year may bring the feeling that it is a good time to change. Maybe some of the friends who during all these years have been waiting for UNITY to die will get discouraged and will begin to enjoy its life and will take its continuity for granted.

Be that as it may, we are entering upon this last year of the quarter century with a steady nerve and with a humble purpose of keeping at it in the future as in the past, bearing testimony to the truth as we see it, and trying ever to speak truth in love. Much has happened during these twenty-four years on lines dear to UNITY. We have not accomplished what we have expected, though we can hardly see in what direction we have failed of our reasonable expectation, but we have certainly accomplished much more and better than we expected in many directions, in the fact that we have kept alive if in no other fact.

The only new feature that we have to promise is that indicated by our prospectus on the second page, which has received a few corrections; a few names having appeared prematurely, indicated by the blank lines, and the name of Prof. Toy having been added. Further additions and changes will doubtless follow, but the

assurance already received warrants the promise of an exceedingly suggestive and important series of articles, which, with the co-operation of our university friends, we hope to greatly strengthen. Even at this minimum there is enough promise to make the subscription price of UNITY a small consideration for this series alone.

We trust it will also strengthen the bonds which unite UNITY to the school. We belong with the school teachers if we belong anywhere. Our cause is alive to the school. We are committed to the problems of education that reach from the kindergarten to the university. To this constituency we extend a more confident hand than ever before. We ask for the co-operation of the teaching fraternity and pledge them anew our fellowship and whatever of intelligence, zeal and push that our experience, conviction, physical and mental endowments will permit.

The Kindergartens of Chicago.

The situation in regard to the kindergartens in the public schools of Chicago has now cleared sufficiently so that a reasonably complete idea can be gained of the recent action of the Board of Education. The finance committee of that body had the task of accommodating the needs of the schools to a largely decreased income and included in its report to the Board the following recommendation.

KINDERGARTENS:

The apportionment for this branch of school contemplates, and your committee recommends, the discontinuance of the same at the close of the present year, June, 1902. While it is recognized that kindergarten work is of great educational value, as at present organized, we have been spending over $100,000 per year, and have reached only about 4,000 pupils. To cover the field thoroughly and impartially, would require an appropriation of more than half a million dollars. Considering the small proportion of the children of kindergarten age who would be provided for, it seemed inadvisable to deprive the children in the elementary schools of any part of the instruction contemplated by the laws of the State in order to continue this branch.

This recommendation was adopted by the Board after discussion and the defeat of amendments offered to prevent the complete closing of the kindergartens.

As suggested in our editorial note of last week, a list of questions was prepared and copies sent to the members of the Board of Education to ascertain definitely the grounds of the decision. Answers have been received from a majority of the Board and the questions and answers are herewith summarized:

1. Does the resolution passed January 29, 1902, contemplate the permanent discontinuance of the kindergartens?

The answers show that the closing of the kindergartens is supposed to be for only four months of the present fiscal year, or from September through December, 1902.

2. Do you regard the present kindergartens of Chicago as unsuccessful in point of the attendance of pupils at the existing schools?

3. Do you regard them as unsuccessful from the standpoint of their educational value?

4. Do not other cities in increasing numbers maintain kindergartens as parts of their educational systems?

The answers to these questions are practically unanimous in the opinion that the attendance has been successful in the present kindergartens, that the kindergartens are of decided educational value, and that other cities do maintain them in increasing numbers.

5. Do you not anticipate that the kindergarten system, which in the words of the resolution of your finance committee is of "great educational value," will in the future again become a permanent part of the public school system of Chicago?

All members unite in answering this question in the affirmative.

6. Are the present kindergarten methods in Chicago free from serious objection?

7. Are the present kindergartens managed on a plan as economical as possible?

The majority of the answers indicate that there is no serious objection to the present kindergarten system on the score of either efficiency or economy; a minority of those answering believe that greater economy might be practiced.

8. Since the present kindergarten system of Chicago was confirmed as a part of the public school system by an overwhelming direct vote of the people, is it proper for the Board of Education to exercise its possibly legal power and cut out all appropriation from the kindergartens, thus completely abandoning them?

9. Would it not be more equitable to make a horizontal decrease in the appropriation for all departments rather than to entirely obliterate one?

10. In connection with the last question should not especial weight be given to the fact that it is in the poorer districts especially that the kindergartens are most needed?

11. It is true that the maintenance of the kindergartens will necessarily "deprive the children in the elementary schools" of a portion of their instructions.

12. Would it not be better business economy to tide over the present emergency, even with a somewhat diminished force, rather than to entirely abandon the present equipment, and scatter the present force of teachers?

The answers to these questions, while varying in some details, maintain that the present closing of the kindergartens is a matter of necessity; that unless economy be thus practiced it would be necessary to deprive children in the elementary schools of a portion of their instruction. All agree that the kindergartens are most necessary in the poorer districts, and the hope is expressed by some that they may be maintained in these districts even if other districts must be abandoned. It appears also that one member of the Board moved that a horizontal decrease be made in the expenses of all departments so that the thirty-five thousand dollars necessary to run the kindergartens for the four months in question might be raised, but this motion was lost.

The following figures for the year 1901 are instructive:

APPROPRIATION MADE BY THE BOARD OF EDUCATION FOR 1901.

High Schools	$670,000.00
Average daily membership of High Schools	9,661.4
Expense per capita	$69.00
(This includes all expenses incident to the department.)	
Elementary Schools	$5,336,500.00
Average daily membership of Elementary Schools	206,612.9
Expense per capita	$25.00
(This probably includes all expenses incident to the department except rent, repairs and bathroom attendants.)	
Kindergartens	$110,000.00
Average daily membership of Kindergartens	4,415.1
Expense per capita	$24.00
(This includes all expenses incident to the department.)	

AVERAGE DAILY MEMBERSHIP.

First Grade	47,409.5
Second Grade	36,014.3
Third Grade	31,099.1
Fourth Grade	26,033.4
Fifth Grade	24,013.3
Sixth Grade	18,359.1
Seventh Grade	13,697.6
Eighth Grade	9,986.6
High Schools	9,661.4
Kindergarten, 93 rooms	4,415.1

Unless hopes and semi-promises be fulfilled, the City of Chicago will begin the school year next September with one fundamental branch of its educational

system formally abandoned; while the members of the Board of Education express their belief in the value of the kindergartens, yet their belief is not strong enough to save the department. From the figures of the average daily attendance in the different grades it is clear that as the children grow older they are drawn steadily from the schools to their bread winning. Justice will furthermore support the assertion that the grades that care for the greatest number are to be most protected. It would seem logical therefore to find the kindergartens under similar conditions of time and extent of establishment, as well attended as any of the grades of the public schools. If they would be thus attended, they are clearly entitled to most protection from the Board of Education; it does not avail that the present attendance is small—that is only an incident of the situation, resulting not from any inherent objection to the kindergarten work, but from the fact that the growth of the system has been hampered and that comparatively few have been established.

Business economy in consideration of this question seems to the writer to leave but one answer possible. The members of the Board admit that the kindergarten will continue as a permanent part of the public school system, and say that the closing will not continue after the first of January next. If this is true, then every effort should be made to maintain the kindergartens as a running department until that time. Business men are often obliged to lay off a part of their force, but they appreciate the value of maintaining an efficient nucleus, and the danger of attempting to re-establish a force that has once been completely scattered. The present equipment should be utilized; the force of teachers should be conserved as far as possible; no effort should be spared that might result in greater economy in school management and consequently a larger fund for maintenance. It would seem that existing departments might well be further drawn upon to preserve another co-ordinate department from obliteration.

Justice furthermore speaks with no uncertain note. With the admission that the kindergarten is a valuable co-ordinate part of the school system, that it theretofore is not a "fad," the question as to its complete abandonment even for a limited period becomes more and more insistent and difficult to answer. Why should one department be obliterated for another? Are not the questions of relative importance drawn on such shadowy lines that equity would require that all departments share in ill-fortune alike? The papers state that petitions of five thousand taxpayers and parents were presented to the Board of Education at its last meeting requesting the maintenance of the kindergartens. The petitions were referred to the Board of Management. It is to be hoped that that body will devise some solution more just and creditable to the City of Chicago than that contained in the vote already adopted. It is too humiliating that this city should abandon a distinctly valuable portion of its educational system without a struggle.

FREDERICK W. BURLINGHAM.

THE PULPIT.

Relation of the Church to Amusements.

An Address Before the Congress of Religion at Buffalo, June 28, 1901, by Rev. R. A. White, Chicago.

Mr. Chairman, Ladies and Gentlemen: After this exceedingly scholarly and thoughtful paper to which you have listened, I am sure you will permit me an informal talk on some of the simpler phases of this important question of amusements, and especially of the relationship of the church thereto.

I think the subject ought properly to have included the idea of play as well as of amusements, because play and amusement are but different phases of the same fundamental idea in human life. You may call the one the active and the other the passive; the one belonging perhaps pre-eminently to childhood and youth, the other to adult age. And because they root in the same great primal necessity of human nature I shall venture to use them interchangeably.

Toward this question of play and amusement I think we may fairly say that the church has usually held the attitude of opposition, and undoubtedly for several reasons, chiefly perhaps because the old theological interpretation of religion was not conducive to amusement. There was nothing amusing in the old theology. You cannot find a laugh in it anywhere. And the idea grew also that play was essentially a dangerous thing, that amusement in some way might endanger the eternal salvation of the human soul. But I suspect that the profounder reason for the present attitude of the church toward play and amusement is due to an absolutely inadequate appreciation of the place which play and amusement hold in the economies of life.

But to-day physiological and biological science, searching for the roots of things, is fast discovering that this thing we call play or amusement is in reality one of the primal instincts and necessities of human life. We cannot understand to-day the proper relationship of the church to play and amusement until we first understand (as the average preacher, in my estimation, does not understand) the vital relationship of play and amusement to life itself.

Modern knowledge is showing us that play, which is the active side of the idea of amusement, is universal. One of the latest and very best treatises, and which I beg to commend to those who are interested in a more careful study of this matter than we can give this afternoon, is in two volumes by Karl Gross, professor in the University of Basel. The first volume is upon the "Play of Animals," the second upon the "Play of Man." In these he traces with the usual German abstruseness the scientific and philosophical aspects of this question of play. In his first volume, exceedingly interesting, on the "Play of Animals," he points out to us how the instinct of play reaches down into the lowest form of life, and how the very animals have their system of play. In the second volume he traces the same fundamental instinct rising to higher forms in man. We know how pervasive and universal is the instinct of play in children. We parents who have lusty, sturdy boys and girls, brimming over with physical life, are well aware how universal in childhood is the matter of play.

One of the most interesting things in the world is a little kicking tot of a baby. How it squirms and throws its chubby feet in air, how it sucks its thumbs and tries to get the fist into a mouth absolutely inade-

quate for its reception. And the weary mother wonders, "What in the world the baby is at, anyhow." But Mr. Gross tells us this is only the play of the baby. The sucking of the fist or thumb is not necessarily an indication of hunger, but is the child's primitive way of playing. And so it passes on from its squirming and kicking to play in the sand, ball playing and the various forms of amusement in which the child indulges. This fact is too well known to need much emphasis. But it may be some comfort to the adult members of this audience, especially that portion of it which may have children of their own and are very much troubled about certain forms of activities which seem to prophesy some untoward and horrible end for the child, to remember that in all probability many of these are after all nothing more nor less than different forms of play.

The child represents in his life the history of the race. He starts with primitive instincts, growing up through various stages of barbarism, until he reaches that stage which horrifies the average sensitive father or mother, and which we may call, for want of a more scientific name, "the killing age." Then he pinches the tail of the cat, tortures the dog and seems to have lost all sense of sympathy with the sufferings of the animals of the lower world, is all the time on the war-path and anxious to kill something. Father and mother say, "What is going to become of the child? Is he going to turn out badly?"

Now as a matter of fact these are usually manifestations of a certain stage of the play life in the child. Take, for instance, the matter of stealing gates, watermelons, pears, etc. Another horrible experience for father and mother to pass through. Yet every much alive child passes through that stage.

There may be peaches on the dining room table and plenty of watermelons in the garden patch. It is not the peach that he wants particularly, nor the watermelon, but the excitement that grows out of what to him is merely a form of play.

In reality these things are wonderfully interesting; this desire to kill, torture, steal watermelons, apples, etc., is nothing in the world but weird echoes in the mind of the child of that far away, primitive time when his ancestors must needs live by this kind of thing. And the child is merely passing through that stage of physiological, mental and ethical development, when it is reproducing in its little self the phases through which its barbarous ancestry once passed. And just as sure as humanity itself passed that stage and has at last evolved into something higher, so will the average boy and girl, if properly managed.

Now, fathers and mothers, this is usually a form of play on the part of the child, and it is just as natural to him as the hunger or thirst of his body. Or take, for instance, the matter of lying. About every full-blooded, healthy child passes through what I call "the lying stage.' I have known little fellows five or six years old who could double-discount Ananias and Saphira in the matter of telling great stories. The poor mothers were horrified. "How shall we punish our children for this evil habit?" Let them alone for a while. They are passing through the fictional stage of the child life. They are simply telling us fiction stories, and if they hold to it long enough, and the imagination does not die out, they may become great fiction writers instead of criminals, as we are prone to think.

Now, then, the average lying of the child is nothing more than that. It is one form of child play, and that is all. The child who tells a lie to escape punishment presents a different proposition, of course. So does the parent. I remember a story of some boys discovered one day by a minister. They were down on their knees in a little circle, and in their midst they had a dog. Evidently they were very much excited over something, and the minister, one of the old traditional kind, said: "Boys, what are you doing here?" And the boys said: "Please, sir, we have a dog here, and we are going to give him to the boy who can tell the biggest 'whopper.'" The minister was greatly horrified. Such total depravity was beyond his comprehension. "Now, boys," he said, "this is something awful; when I was a little boy we never thought of such things as telling lies. Why, when I was a boy I never told a lie." And one of the little boys piped up and said: "Boys, give the minister the dog."

Now the minister was not wise enough to see that those children were not vicious; they were not doing anything they thought to be wrong. They were simply passing through that stage when the fictional side must express itself. I do not mean that we shall encourage the lying and stealing instincts, but I do say that the parent who tries to whip them out of the child as though he were a criminal is doing something absolutely injurious to the very deepest elements of the child mind.

This element of play and amusement, then, is first of all universal, as we see, reaching down even into some of the questionable activities of the child's life. But the scientist is showing us how the play and amusement element is one of the primal and fundamental instincts as well as one of the universalities of human life. Of course, we have not time to go into that to any great extent. But first of all, science is telling us that play is rooted, from the physiological side, in the absolute necessity of the child life to discharge the superabundance of vital energy. After the nerve centers have become surcharged there must be some equilibrium established. Play in the child life is nothing more than the establishing in the physiological and sometimes mental life of the child of that equilibrium. Play is one of the great physiological necessities of the child.

The matter of play, as a physiological necessity, is one of the great problems for the minister and church. In the bewildering life of this America, with its overworked men and women, overstudying and overexercised children in our schools, play comes in as an absolute physiological necessity. The trouble with the most of us, growing gray with hard work, is that we have not the good judgment to give up enough of life's hours to play.

But deeper than that is this question of play as we approach it from the side of education. Science, physiological and biological (excuse these long words), is showing us that play is not only a necessity for the discharge of superabundant vitality, but that it is one of nature's greatest—nay, almost the only—educator that the young child has.

Here we have been looking upon play as something to be suppressed, something that is merely ornamental, yet when we come to get down to the roots of things, these boundless activities of the child's nature are seen to be educators. There is scarcely another factor in the child's life to educate it except these impulsive and instinctive tendencies to play. Play is nature's great educator of the child. The bodily exercises of the child that you think will never cease are simply nature's gymnasium. Play is nature's great school. Nay, more, the very earliest church of the child, the very temple in which it first worships and learns great truths of social and individual ethics, is in the realm of play.

I have sometimes wondered, in these days of almost absolute ignorance of the psychology of the child on the part of fathers and mothers, what would happen to our children before we turn them over to the kindergartens or lower grades in our public schools, if nature had not provided that these bodies should be taken care of and exercised. We know that the growth of the child must come through exercise. What is play, then, to the child? Not an ornamental thing, not something that is a gift from the spirit of evil itself, but one of the great necessities planted by nature for the development of the child's body; arms, legs, hands, at it all the time, the first thing in the morning, and, God bless them, the last thing at night; and when you get them all undressed and it seems to you that they have only to look at the bed to fall asleep, it is always, "Papa, just one or two more somersaults," "Just one or two more wrestling matches." It is simply nature training the child's body as we parents do not know how.

And you may follow the same educational mission of play through the plane of mental discipline. There is where the child first gets its growth toward mental development.

Play, then, is one of the great vital functions of the nature of the child, and reaches up through adult life as one of the great educational influences.

It is not strange that, with the exception of here and there some great prophet soul, from the times of Plato to Froebel, the world has not recognized that educational systems and methods ought to take advantage of the play element in the life of the child and turn it into systematized channels? Froebel, the great German prophet, came with a vision and a love for children, and by and by we had born into American society the kindergarten. There are plenty of good people who look at it with an interrogation: "That is not education; that is play." They only show their absolute ignorance of the great psychological and biological laws of the child's nature, of the great impulse nature has planted there to play. They do not see that the kindergarten is one of the greatest blessings ever inserted into educational life, because it systematizes those impulses to play. And I am glad to see that the idea of turning play into educational channels is creeping up into the higher grades of our schools, and by and by we shall have it in college.

I have simply emphasized, in this hasty and informal way, what seems to me must be the very basic elements in the relation of the church to amusement and play. The church must recognize that play is fundamental, essential, God given, one of the great primal instincts, just as much as hunger and thirst; therefore the church will have no more excuse to say that "it is only one of life's ornaments."

Now the question comes, What shall be the attitude of the church to amusement and play?

Well, it must depend very largely upon the individual church, upon the habits of the people, their tendencies and the taste of the preacher himself as to what will be the attitude of the church. But we may lay down as a great fundamental proposition that the church has no business to—nay, it cannot—ignore this primal impulse to play. The average church to-day does not look upon it as a part of its business to regulate the amusements of the community or to furnish amusements, but the church, in the financial stress of these days, has turned to every sort of gingerbread show in order to pour a few extra dollars into the depleted church treasury. You want to get hold of a couple of issues of *The Forum*, in which Dr. William Hale traced what the churches through the Eastern States, particularly in grand, stately old New England, were doing, not to furnish the young people amusement—the Lord forbid the church should do anything like that!—but to fill the treasury. I noticed that down in Newburyport, in one of the fine orthodox churches, they put on a play, which the papers said was "a great hit"—"The Man Who Tickled His Wife to Death." And a church at Norwood had something—one portion of which was a baby rattle and spoon drill—from which it netted fifteen or twenty dollars, and the papers said it also "was a great hit," and "the vestry was crowded" (something which did not happen on Sunday mornings).

I had my assistant go through those two articles and cull out for me five hundred instances Mr. Hale had accumulated of that nature.

Now, it was not primarily the object of the church to furnish amusement, but to make money. But I think when the church must resort to that cheap "clap-trap" to make a few dollars to pay the minister's salary, it had better close its doors and go out of business. I would not take salary raised in that way. And I hope the time will come when the ministers of America will say, "No, if my profession is worth anything, if the church is of any use to society, let society pay for it as it pays for other things, and shut out these inane, shoddy, cheap, vulgar and sometimes almost immoral forms of amusement. There is one attitude the church ought to take immediately. That attitude ought not to be that of prohibition, but it ought to be that of absolute condemnation of anything cheap, vulgar, immoral. On the other hand, the attitude of the church toward all kinds of amusements ought to be of the positive kind.

Personally I would have the church foster some of the great forms of amusement that to-day even the free churches (putting on the shoddy drama) would hold up their hands in horror about. I would have the church foster and encourage habits of dancing on the part of its young people. Young people love the dance; it is one of the most graceful forms of amusement. Why force young people to go to the public hall with a promiscuous company for this form of amusement? Some day we shall be sane enough to use the church vestry itself for this purpose. At present, however, a majority of the churches which do not hesitate to put the silly, inane, badly executed drama in their vestries would hold up their hands in horror at the idea of dancing there. But we shall become sane after a while in these matters. In the parish house or in the basement of the church provision should be made for pool and billiard tables, for bowling and all sorts of gymnastic exercises. The average young man likes a game of pool or billiards. But now he must usually go, if not to a saloon, at least to a place where there is a bar adjoining. Is it wisdom on the part of the church to spare any pains to give young men and women the opportunities for wholesome and healthy amusements under its auspices instead of forcing them to go to questionable places?

When the church and the modern ministry appreciate on the basis of such careful research as Professor Gross has made the profound physiological and biological reasons for play and love of amusements, when it understands that these things are as intrinsically natural to the young, and ought to be with modifications to the old, as hunger, thirst or intellectual curiosity, then the church will set itself to the serious task of studying and solving the now vexed problem of the relationship of the church to amusements.

I believe in laughter, I believe in play. I believe in the gospel of amusement, in the glad heart and cheerful face. Sooner or later the church will see that it is its business to contribute a little laughter to the world, and to give pleasure of so high an order that it shall leave no stain upon the mind and may be remembered without regret.

THE SUNDAY SCHOOL.

The Old Testament Bible Stories Told for the Young

—by—

W. L. SHELDON,

Lecturer of the Ethical Society of St. Louis.

XXI.

The Flight of the Israelites.

And now you will want to know what happened to the children of Israel—where they went, what they did, how they behaved and how soon they came to Palestine or the Land of Canaan.

Well, for their sakes, I am sorry to say, it was a long time; because they did not behave very well. They were very much like children; and it was necessary that they should learn how to obey before they were allowed to go back to the Land of Canaan, the land of Abraham, Isaac and of Jacob, or, as they now thought of it, "the Promised Land."

I have no doubt as they went forth from the land of Egypt that they began to think at once how, in a few days, they were to come to the country "flowing with milk and honey," where they could go and have plenty to eat and drink, with no more trouble, no more hard work, no more slavery. But if they had been allowed to go there at once they would probably not have been able to conquer the land, and would have become selfish and wicked, just like the Egyptians.

Unfortunately they had formed many bad habits while they had been in Egypt, and they had learned many bad habits from the Egyptians themselves. And so it was going to be a good many years before they would be allowed to enter the Land of Canaan.

First, they were to go into what was then known as the "Wilderness." You may like to know how many of these people there were. Well, there were more than you could count. You see, they had been living so long in Egypt—it was said that it was now four hundred and thirty years since Israel came down with his family—that they had increased and multiplied enormously. At this time we are told they numbered six hundred thousand men and women, besides the little children. And now, as we are assured, it came to pass at the end of four hundred and thirty years, even the self-same day, it came to pass, that the Children of Israel went out from the land of Egypt.

But then something else happened. There was the king of the Egyptians, and the people; and they got to thinking that if the Israelites went away they would not have them for slaves any more. And they began to say that perhaps after all there would be no more plagues. The king therefore decided to go out with his army and capture the Children of Israel and bring them back again—the six hundred thousand with all their little ones.

And the king of Egypt said to himself: "What is this that I have done that I have let the Children of Israel go from serving us?" And he made ready his chariot and took his soldiers with him, six hundred chosen chariots, and captains over all of them. And he set out to pursue the Israelites with his horsemen and his army, and finally he overtook them encamped by the Red Sea.

Then the Children of Israel looked back and they were frightened enough. They had no chariots and no swords to fight with, and they knew nothing about warfare. There they were, by the waters of the Red Sea with the army of the king of Egypt coming down upon them.

You observe now just how like children they were. Instead of being trustful after being saved in this way, they turned in anger upon Moses and said: "Because there were no graves in Egypt, hast thou taken us away to die in the Wilderness? Wherefore hast thou dealt with us to carry us forth out of Egypt? Did we not say to thee, Let us alone that we may serve the Egyptians? For this would have been better than that we should die here in the Wilderness."

This surely must have been discouraging to Moses and Aaron. But something happened which saved the Israelites. You see, they were right up at the north end of the Red Sea, where the waters were not very deep; and sometimes the winds blow there for a long while very hard, and blow the waters away further down, laying the bottom of the sea bare. And this happened just at this very time when the Israelites were there on the banks, while they were waiting, thinking they would all be killed by the army of the King of Egypt. And while they were watching the great cloud of dust made by the chariots advancing, the wind started to blow, and it blew harder and harder, until the waters began gradually to disappear, and by and by, when the Israelites turned away from watching the cloud of dust made by the advancing army, behold, where the water has been, lo, there was no water at all; nothing but the bottom of the sea.

Then you can be sure the Israelites were ashamed for the way they had talked and blamed Moses and Aaron. And they started at once to cross to the other side. The winds were blowing very strongly, and the waters were kept far away; and so the Israelites were able, the whole six hundred thousand of them, with their children, to reach the other side of the Red Sea in safety.

Just at this time, when they were safe on the other side, the winds stopped blowing, and the waters began to come back. The king of Egypt was furious when he saw the Israelites escaping, and he started therefore to cross the Red Sea with his chariots and his soldiers. And at the very time when they were crossing, the waters came back with a rush, overthrowing the Egyptians in the midst of the sea. As we are told: the waters returned and covered the chariots and horsemen; even all the host of the king of Egypt that went down pursuing the Israelites, and there remained not so much as one of them. In this way the Children of Israel were saved that day from the hands of the Egyptians. They had crossed the Red Sea and were safe on the other side, and the Egyptians with their king had been drowned in the waters.

Surely now the Israelites had reason to be grateful to Moses and to Aaron and to their Lord, the Ruler of the World, after the way they had been preserved and set free from the yoke of slavery. And what do you suppose they did? As soon as they were landed on the other side in safety and there was no longer any danger of being pursued by the Egyptians, I am glad to say that they rested and sang a hymn of praise to the Ruler of the World—all the people together, six hundred thousand of them, with the children, for I am sure the children sang at the same time. They all took up the words, singing and shouting for very joy: "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and my song, and he is become my salvation; the Lord is his name. Who is like unto the Lord? Who is like unto the Lord in his gloriousness and holiness, fearful in praises, doing wonders?"

You see, the people did not feel proud at that time, as if they had done all this themselves. They had suffered so long and been so unhappy in all their troubles, that they were only too glad to have escaped, and took no praise to themselves for it. They felt that they owed it all to the Great Ruler of the World.

TO THE TEACHER: Dwell in this lesson on the characteristic of "childishness." Have a good deal to say

about the habit of finding fault with everything. Ask why it is that grown people do this less than children, and whether children should not try to conquer the habit. This point is to come out repeatedly in these stories. Ask what is meant by "whining," and why such conduct is contemptible. Begin to comment on the patience of Moses. Perhaps now there might be some maps introduced showing the Red Sea and the peninsular of Sinai, as well as the neighboring country of Egypt. Speak of the "crossing of the Red Sea" as a great event in the history of the world. The song at the end might be learned by heart.

MEMORY VERSE:

Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Did we not say to you, Let us alone that we may serve the Egyptians?

THE STUDY TABLE.

Where Four-Leaf Clover Grows.

I know a place where the sun is like gold,
And the cherry blooms burst with snow,
And down underneath is the loveliest nook,
Where the four-leaf clovers grow.

One leaf is for hope, and one is for faith,
And one is for love, you know;
And God put another one in for luck—
If you search you will find where they grow.

But you must have hope, and you must have faith,
You must love and be strong—and so,
If you work, if you wait, you will find the place
Where the four-leaf clovers grow.

Ella Higginson.

Reviews by Mr. Chadwick.

Prof. Harnack's Books.

Through some inadvertence, here or there, these three concluding volumes of Harnack's monumental work have not come to us, in continuance of the earlier volumes, until now. But they are not books which are less significant now than they were in 1898, 1899, and 1900, when they severally appeared. The three are tolerably complete in themselves as a history of dogma in Western Europe, the history of the Eastern development having been completed in the fourth volume. Here, ocasionally, the translator does not seem to have seconded the thought of Harnack with entire success, but the effect may have another cause—the use of a theological language by the German theologian which is almost as different from that of ordinary expression as Sanskrit from English; or it may be that the obscurity is essential to subjects so recondite that they hardly admit of intelligible exposition. A difficulty, too, arises in some places from the sympathetic character of Harnack's exposition. Often we do not know for the moment whether he is giving his own opinion or that of the theologian whose views he is expounding. It is for the most part a weary desert that we tread, but there are oases in the sandy waste—passages in which Harnack gives his own thought of the merit of this or that controversy without any doubt or reservation whatsoever. Again, he is so judicial and balances so carefully that we hardly know whether the writer criticized has been more blamed or praised.

The fifth volume opens with a clear account of the historical situation which reveals the dominance of Augustine until the reformation, when he enjoyed a splendid resurrection, but one that detached him in good measure from the church with which he had been confounded, much of the detriment of the essential principles of his thought. In the succeeding chapter we have first a succinct account of Western theology before Augustine in which Tertullian is an impressive figure, next a study of Augustine as a reformer of Christian piety, in which it is shown that his reform, though extremely valuable in some respects, carried along with it a great deal of ecclesiastical rubbish and did not sufficiently surmount the old Catholic foundation. Augustine is next (Chap. III.) considered as a church teacher. We are assured of the impossibility of reducing Augustine's various opinions into a coherent system, but what can be done approximately, Prof. Harnack does. Especially interesting is the account of the Donatists, who could not separate the sacrament from the individual and demanded Christian character of every priest and higher officer of the church. Here Augustine, says Harnack, wrote as defender of the church and not as expressing his religious convictions. The Pelagian controversy comes next in order, Augustine apparently triumphant, while yet Pelagian "works" got the better of his "grace" in the ecclesiastical development. The fifth chapter takes us through the Semi-Pelagian conflict with Augustinianism which resulted in the persistence of Semi-Pelagian views under the guise of Augustinian formulas, an inconsistency for which Augustine's own lack of clearness was fundamentally responsible. In the same chapter Gregory the Great is treated in a fashion that might well bring Cardinal Newman back from somewhere to defend the great pontiff's reputation. Harnack says of his system that a more motley farrago of Augustinian formulas and crude Pelagian ecclesiasticism could not easily be conceived. Harnack is not superior to a stout Protestant antipathy to the Roman church, and for Gregory, as one of its principal founders, he is bound to have a frank distaste. His next chapter brings him to the Carlovignian epoch, which is regarded as an unsuccessful essay at a renaissance of antiquity. It had its controversies, of which the Adoption and the Predestinarian were the most prominent. In the latter we have Gottschalk dying in prison, unreconciled and irreconcilable, for his horrible doctrine of "the double predestination," illustrating the principle that the bad causes have no less heroic martyrs than the good. The Adoption controversy was one of the scores that raged over the adjustment of the human and divine in Christ's nature. Generally it was the more logical opinion that triumphed without any reference to the historic fact. The third volume closes with an account of mass and penance which Luther, after a bout with Tetzel, would have thought mild to the margin of complacency.

In Volume VI. we have, first of all, an account of dogmatic changes and vicissitudes in the times of Bernard, Abelard, Anselm and Berengar, names associated with important controversies. With Berengar's defeat the doctrine of transubstantiation triumphed. The merits and demerits of Anselm's "Cur Deus Homo" are set forth in a luminous manner. A second chapter covers at great length the period of the mendicant monks. Here we have Wyclif and other forerunners of the Reformation; here, too, the scholastic remoulding of dogma into that scholastic form in which Thomas Aquinas was the master workman. In Volume VII. we have the issues of dogma traced in Roman Catholicism, Socinianism and Protestantism. The point of liveliest interest in the Roman Catholic development is that of Alphonso Liguori's emergence. Harnack finds in him (1699-1787) the true counterpart of Luther, "and in modern Catholicism he has stepped into the place of Augustine. In a countless number of questions, inclusive even of adultery, perjury and murder, he knew how to transform the vile

into the venial." The treatment of Socinianism is not sympathetic, though Harnack himself, in his "What is Christianity," arrives at a more radical conclusion than that of the Socini. The relation of Luther to the dogmatic development and to the church presents some of the most difficult problems. "What he restored was nothing less than the religious way of understanding the gospel, the sovereign right of religion in religion. In the development that had preceded him there had not been merely the making of a mistake here and there; there had been the betrayal of religion to its enemies and to its friends." This is Harnack's most succinct summary of the history of dogma. What Luther did was not to furnish a final solution, but to set a problem. "Christianity must constantly go on to learn that, even in religion, the simplest thing is the most difficult, and that everything that is a burden on religion quenches its seriousness. Therefore the goal of all Christian work, even of all theological work, can only be this—to discern ever more distinctly the simplicity and seriousness of the gospel, in order to become ever purer and stronger in spirit, and ever more loving and brotherly in action." There is something exceedingly pathetic in this conclusion of the whole matter, for it seems to signify that the "History of Dogma," on which Professor Harnack has spent so many years and written seven volumes (2409 large octavo pages), is something with which the religious man, the Christian, may very properly dispense.

Stephen Phillips New Drama.*

It is very evident that Mr. Phillips is not one of the poets who begin well but do not go on. Of his three dramas, this is certainly the most effective. I do not say "powerful." The subject is less tragical than that of the "Herod" or the "Paolo and Francesca," and according to the formal standards of the drama we have not here a tragedy at all, because, though there is much killing in the last scene, we reach a happy end. Here, as in the "Paolo and Francesca," we have a new rendering of a long treasured story from a great master's hand. But whereas, in the "Paolo and Francesca," we had an expansion of Dante's most pathetic episode, in the "Ulysses" we have a severe contraction of the "Odyssey." But Mr. Phillips has the clearest apprehension of the difference in the proper methods and limitations of the epic and the drama. Without being a stickler for "the unities," he is aware that to introduce the multitude of Homer's episodes into a dramatic piece would be impossible. But he has been less self-denying in his ordinance than some others, who have left out all the episodes intervening between the departure of Ulysses from Ithaca and his return and found all the material for their dramatic realization in these two extremes. He has made an Act out of the stay of Ulysses with Calypso, and another out of his descent into Hades. But he has treated these episodes and the return of Ulysses with a daring freedom that is entirely justified by his success. He has inverted the order of the episodes, setting that of Calypso's island before that of the descent to the dead. Moreover he has endowed Calypso with some of the attributes of Circe, has given Hermes to Ulysses as a guide through hell, and has conceived that place of pain more on the lines of the Aeneid than on those of Homer.

But all this has a tendency to obscure the actual purpose of Mr. Phillips's drama, as if this were to reproduce Homer in a greater or a less degree. The value to his drama of what he has taken from Homer is not to be denied, but it is Mr. Phillips's own part and not Homer's that constitutes the attraction of the poem. His own style is here; his own verbal felicity, his own poignant subjectivism, so foreign to the sturdy objectivity of Homer's art. The prologue on Olympus is very happily conceived. A strain of humor runs through it which the gods enjoy and we with them. Athene secures the promise of Zeus that Ulysses shall return to Ithaca, but he must first go through Hades. In the first act we have Penelope beset by her roystering lovers. The concluding passage, in which she cries out with passionate longing on her husband to return, is one of the great passages of the poem. Another is that in the same Act, second scene, which carries the burden of Ulysses' longing to be back again in Ithaca. A third is that in which Penelope spurns Antinous, and tells him that if Ulysses should come back like yonder beggar (Ulysses in disguise) she would prefer him to all others. The strife of wish and will between Calypso and Ulysses is both strong and beautiful. The descent into Hades is very powerfully conceived, and its accessories upon the stage must make it tremendously effective. Mr. Phillips does not trust himself to put the joy of the climacteric mutual embrace of Ulysses and Penelope into words. She is folded to his breast in silence, while the voice of the minstrel is heard repeating the prophetic words of his song in the first Act:

> "And she shall fall upon his breast
> With never a spoken word."

The success of "Ulysses" on the stage is already reported from London. Certain scenical effects have no doubt contributed to this. The dramatic vigor of the play seemed to be less involved in its general structure than in the constitution of the various characters as revealed in a dialogue that is full of life and "go." I am by no means sure that "Marpessa" does not remain Mr. Phillips' best poem and that we are not to look for his final success hereafter on idyllic lines or in dramatic monologues. Or why should not his "song of generations" be of epical proportions? This does not seem too much to hope.

* Ulysses. A Drama in a Prologue and Three Acts. By Stephen Phillips. New York. The Macmillan Co. Cloth, 8vo. pp. 178. $1.25.

How Birds Dress Wounds.

Many birds, particularly those that are prey for sportsmen, possess the faculty of skilfully dressing wounds. Some will even set bones, taking their own feathers to form the proper bandages. A French naturalist writes that on a number of occasions he has killed woodcocks that were, when shot, convalescing from wounds previously received.

In every instance he found the old injury neatly dressed with down plucked from the stem feathers and skilfully arranged over the wound, evidently by the long beak of the bird. In some instances a solid plaster was thus formed, and in others bandages had been applied to wounds or broken limbs.

One day he killed a bird that evidently had been severely wounded at some recent period. The wound was covered and protected by a sort of net-work of feathers, which had been plucked by the bird from its own body and so arranged as to form a plaster, completely covering and protecting the wounded surface. The feathers were fairly netted together, passing alternately under and above each other and forming a textile fabrie of great protective power.—*Youth's Chronicle.*

THE HOME.

Helps to High Living.

SUN.—The greatest preacher is he who speaks not to the head but the heart.

MON.—God has inspired all his great sons of earth to sympathize with others, to lift, to touch the common failures and the common needs of a common humanity with the genius of love.

TUES.—We sometimes forget our need of the Father, and still more often do we forget his need of us.

WED.—The only way to keep from growing old is to keep growing young.

THURS.—One may fool himself, but not his neighbor. That neighbor knows whether one's religion comes out of the clothes press or out of the heart.

FRI.—The richest reward is the thrill which comes from working for the love of the work.

SAT.—Tears do not wash away wrongs. Restitution is the fruitage of repentance. —*Howard W. Tilton.*

My Huntress.

I know a huntress fair indeed
And womanly sweet is she;
Full many a trophy of the hunt
In her home you may daily see;
And many a story of the glory
Of the chase she has told to me.

How far away in the morning light
Where the forests drip with dew,
With shortened skirts and still-shod feet
She wanders the woodland through,
And swiftly creeps or quiet keeps
For her prey to come in view.

She has caught the deer in their lissom grace
As they drank from some rock-bound pool,
And the birds that come for their morning dip
In its waters sweet and cool.
Yes, many a raid has my huntress made
On the pupils in nature's school!

But never the forest has heard her gun,
Or its shadows seen its flame,
And never a bird or beast has known
They were prey of her deadly aim.
Yet those she sought were surely caught
When into her range they came.

A *camera only* my huntress takes,
And she joys in life so free;
There comes no thought of struggle or pain
When she shows her "game" to me.
And her eyes are bright with kindness light,
For womanly sweet is she.
—*Alice Louise Brown, in Dumb Animals.*

Stevie and Bruno.

"O, my stars, Bruno, doesn't the water look cool!" said Stevie.

Stevie threw himself on the bank of the mill pond and fanned his small, red face with his hat. "Wouldn't it be splendid to get into it an' get cooled off!"

The dog and the boy looked at the water longingly. Bruno had been punished twice within a month for going into the water and getting his shaggy coat wet and matted together, and a vision of a forenoon in the dark harness closet perhaps crossed his mind as he sat looking at the cool mill pond this hot July morning. If it did, then temptation proved too strong for his doggyship, for in another minute he was splashing in the water at a great rate.

Then temptation began to get Stevie in its grip. The little boy knew perfectly well that he would not be allowed to go in swimming alone. "But papa and mamma never really *said* not to," reasoned the little boy with himself. Besides it wasn't deep in where Bruno was. He'd seen cows wade out further than that!

With a very guilty feeling inside he began to slip his jacket off, and in a minute the boy and the dog were both shouting (of course dogs can shout!) and splashing together.

Going home both Bruno and Stevie were very sober and still. Both appeared to be occupied with thoughts pertinent to the occasion. Almost home, Stevie turned into the orchard and laid down under a tree. Of course, he wasn't waiting for his hair to get dry! Of course not; it was nice and cool under the pippin tree, and—well, he guessed he wouldn't go up to the house *just* yet. But Bruno went soberly on up to the house, then out to the stable where his master was. The dog walked in, shook the water out of his wet coat, and shamefacedly walked into the harness closet!

The story was told at the dinner table in the presence of a boy whose hair was dry, and neatly brushed. Somehow the apple dumplings didn't taste so good after that, and the boy actually refused strawberries and cream!

An hour later Stevie was talking it over with Bruno. "I'm awfully ashamed of myself, old fellow, the little boy said, 'but I've told 'em all about it now, 'n' the next time I'll—but no"—the little boy stopped short—"there isn't goin' to *be* any next time."—*S. S. Advocate.*

Grandmother's Thimble.

"Oh, dear, how I do hate work!" said Lily.

"Have you got much to do, dearie?" asked her grandmother, gently.

"All that!" replied Lily, holding out a long seam, with a dismal sigh. "Oh, do, granny, tell me about yourself when you were little."

"Well, your dislike of needlework reminds me very much of my own childhood. You know, it was not the fashion then for girls to play games as you do now, and I often got into sad scrapes for running and climbing with my brothers, instead of sitting quietly at my needle. One day, my mother spoke seriously to me, and said I should never be a useful woman unless I tried to learn a little more, which made me cry and promise to do my best. Finally she kissed me, and promised that, when I should have finished a set of shirts which I was then making, she would give me a gold thimble of my own. I really did try very hard, and at last the shirts were finished, and I went triumphantly to claim my prize.

" 'Yes, you deserve it,' said mother, when I put it on. 'But be careful where you keep it.' I promised, and flew to the school-room to put away my work, when one of the boys called out that they were going for a walk. Down went my work and new thimble on the table, and out I ran to join them. We had a delightful ramble; and on our return I went to the school-room, to find my work there, but not the thimble. High and low I searched, but it was gone. In terrible trouble, I went to the boys, not daring to confess to mother, and we hunted everywhere, but in vain. Suddenly Alfred looked out of the window. 'Look at old Jack,' he said. 'What has he got there?' We had a tame crow, who used to live in the garden, and was now hopping over the lawn with something glittering in his beak.

" 'My thimble!' I cried, springing through the window; and we both raced after the naughty bird, but too late. With a wicked croak of triumph, he flew toward the pond at the bottom of the garden and dropped the precious prize into the water.

" 'Oh, you dreadful bird!' I cried, and fairly burst into tears. 'Never mind, old girl!' said Alfred. And in a twinkling he had tucked up his trousers and waded in. It was shallow just there, and, to my relief, he spied the thimble, where it had lodged against a stone, and restored it to me.

"Dear old boy! I love it for the memory of that bit of help!" And granny drew the thimble from a case, where it rested in company with an old, faded photograph. "I couldn't part with it now; but some day you shall have it, Lily."—*Ex.*

UNITY

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EDITORS.

JENKIN LLOYD JONES.
WILLIAM KENT.

ASSISTANT EDITORS.

EDITH LACKERSTEEN. ELLEN T. LEONARD.
FREDERICK W. BURLINGHAM.

EDITORIAL CONTRIBUTORS.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Truth.

To thee, O spirit of all good,
I longing turn for heavenly food.
O may my longing never cease,
Until with thee I am at peace.

'Tis truth alone hath beauty rare,
A loveliness beyond compare;
Truth altogether lovely is;
To know the truth is perfect bliss.

My heart doth long the truth to know,
In Christlikeness to daily grow.
For living truth, O God, I cry,
For truth alone can satisfy.

I feed on truth and daily grow
From "strength to strength" more truth to know,
Until at length "all truth" I see,
A soul at peace! I'm one with thee.

—*Samuel M. Jones.*

TOLEDO.—It was a joyous occasion for the Church of our Father in this city when on Sunday, February 23, the rebuilded church was dedicated. With the exception of the brick walls the church had been totally destroyed last summer by lightning, and now, fully restored, with new organ, with whatever defects were in the first structure corrected, it was again consecrated by prayer and song and self-denial to the cause of freedom, fellowship and character in religion. The dedication service was held Sunday evening. F. C. Southwarth, secretary of the Western Unitarian Conference, making the dedication prayer; Jenkin Lloyd Jones, who had preached the dedication service of the first building, arrived in time to preach the second dedication to a large audience. After the sermon Mr. Jennings, the pastor, stated that the restoration had left them some $800 in arrears, and asked the congregation to do what they could towards relieving the church of this embarrassment. The matter was left in Mr. Jones' hands, and the people, seeing their opportunity, promptly made their contributions, which kept coming in until the fund had exceeded the sum wanted by some hundred dollars. It was a religious half hour, as the hymn at the head of this column may indicate, it having come to the "golden rule major" of Toledo during the service who wrote it on the back of a program, his heart having been mellowed by generosity into the prayerful spirit. This is a road to devoutness to be commended. UNITY extends its congratulations to the Church of our Father and the city of Toledo which it is to serve.

CHICAGO LIBERAL SUNDAY SCHOOL UNION.—The March meeting, to be held on Tuesday, March 11, at the Church of the Messiah (Michigan Avenue and 23rd Street) will be devoted to a discussion on art as related to Sunday school work. Supper will be served to visiting Sunday school workers at 6:15 and at 7:15 Mr. George L. Schreiber will read a paper on "The Moral and Religious Influence of Art as related to Children."

Foreign Notes.

RELIGION AND SCIENCE IN EDUCATION.—One of the serious problems of our day is that of the proper relation between science, so-called, and religion, in the various grades or stages of an educational system. The solutions attempted and the results obtained by various nations offer a most fascinating field for the study of national ideals and tendencies, and every careful, discriminating utterance on this subject has an interest for the thoughtful observer. Several such utterances which have recently appeared in the *Indian Messenger* form a suggestive contribution when brought into juxtaposition.

A suggestion made by Dr. Welldon, formerly master of Harrow, now bishop of Calcutta, that Biblical teaching should be introduced by the Indian government into all state schools, has been almost unanimously condemned by the Indian press. Sir Lepel Griffin, speaking as chairman of the East India Association, recently said regarding it: "The idea of introducing religious teaching, dogmatic or non-dogmatic, into education is a retrograde one. The tendency of modern thought is to separate, as far as possible, religious from secular education, and there is no reason why, in India, we should attempt to adopt a policy which we are every day abandoning in England. In my opinion, a great deal of the manner in which we are handicapped today in England is due to the fact that the head-masterships of all our great public schools are in the hands of the clergy. The secular teaching in India does not make for atheism; but the teaching of modern science disintegrates and destroys all those old superstitions which have grouped themselves round the monotheism of the Hindu creed. It has done precisely the same in England with Christianity, where it has swept away, in the minds of most thinking people all those old myths which congregated round the old Jewish theology which was at one time the faith of almost all Christian people. For both creeds it has done the same thing but it has purified the Hindu creed and has not made it atheistic."

Commenting on these remarks the editor of the *Indian Messenger* says: "The idea of introducing religious teaching into education would certainly be a 'retrograde one,' if such teaching would mean the advocacy of anything which is irrational, supernatural, unscientific and superstitious. But we believe that religion in the highest and truest sense may be taught —*infused* into the young is the phrase for it—in such a way as not to 'handicap' the masters in their attempt to instil truly liberal and scientific modes of thought and feeling into the minds of the learners, and without in any way interfering with, but rather helping, the great function of 'modern science,' to disintegrate and destroy all those 'old superstitions which have grouped themselves round the monotheism of Hinduism' as well as the 'old myths which have congregated round the old Jewish theology' in Christianity. Indeed nothing should be left undone to destroy these 'old superstitions' and 'old myths' but that does not necessarily involve the proposition that education must be 'secular,' that is to say, non-spiritual and non-ethical. That education, however scientific, is not worth much, which only kills the 'old superstitions' and the 'old myths' without at the same time making the human mind spiritual in a higher and truer and deeper way than the popular religions of the world have done hitherto. While scientific education has to some extent 'purified the Hindu creed,' and while our educational system has not made down-right atheists of all who came within its influence, our secular education is certainly responsible for not a small portion of the religious indifference which marks many of our educated young men."

In another part of the same paper is a sermon by our well-remembered visitor in 1893, Mr. Mozoomdar, in which occur these characteristic sentences: "Scientists have measured and weighed and tabulated matter and motion in their various aspects, which is satisfactory to them. To me science is the revelation of God. Science is also God's daughter as religion is. But I deplore science so often materialistic, agnostic, God-forgetting, soul-forgetting, discounting things eternal, and throwing overboard the profound aspirations of human nature, should pose as the sole teacher of the day. If profound insight is needed to discover the truths in light and sound, it will be needed to supplement a perfect knowledge of matter by the perfect knowledge of spirit, until the 'starry heavens' above beat in perfect harmony with the moral law within."

By one of those singular coincidences with which we are all familiar, the next volume left at my door by the Book-lovers' Library brought another utterance of Sir Lepel Griffin's which is not without significance in this connection. This eminent authority on Indian matters contributed a chapter on the Sikhs and Sikhism to a recent composite publication entitled "Great Religions of the World." In that article he gives the following advice: "There can be little doubt that

a purely secular education is, for the great mass of the people, inconsistent with the highest realization of the duties of citizenship and that ethical teaching cannot be altogether divorced from religious sanctions. All the scientific and philosophical religions have a satisfactory ethical basis, and a government like that of India, which professes to evenly hold the balance between competing creeds, and which has solemnly promised to abstain from pressing Christianity upon its Indian subjects, should endeavor, by a liberal, judicious and impartial endowment of all religions accepted by large sections of the community, to conciliate the priestly class, which now stands aloof, unfriendly or hostile, and thus promote not only loyalty to the ruling power, but the growth of a higher morality which finds no sufficient sustenance in the dry and barren teaching of Western literature and science." One would like to know just what Sir Lepel Griffin means by the "scientific religions," but even without that explanation this utterance serves as an interesting commentary on the one first quoted.

One of the speakers at the recent Theistic conference in Calcutta, Prof. Benoyendranath Sen, made the following three points in regard to the educational system of India:

(1) The fact that the system of education, such as it is, is a powerful agency of purification, is, I believe, not always properly recognized. But this has to be done. It does not simply qualify our men for certain practical professions, but it engenders and fosters a certain view of life, perhaps destructive and negative in the main, but still exercising an influence for broadening and elevating and emancipating the mind, at least in certain directions.

(2) What has been really affected by the present system of secular, scientific education, is not the ideas and principles contained in the highest philosophy and faith of India, but practices, performances, and institutions of society. This is a matter of the deepest interest, and it is essential, I believe, that we should try to have right conceptions about it. In India, from the earliest times, *Dharma* has meant, not what we conventionally understand by the term religion, but the whole of the practical concerns of life as regulated by spiritual law. We find this in the division of the Mimansa schools of philosophy into two, the one proposing to itself the questions of *Dharma* . . . apart from knowledge, and the other taking up the problem of knowledge. . . . We find the same thing in the elaborate Dharma Sutras, and Dharma Shastras, in prose and verse, giving the minutest regulations about every duty, occupation and profession of life. We have the same thing illustrated in the fact that throughout history, in Indian society the highest divine knowledge has been the possession of only the few, while religion for the masses has meant obedience to the minute regulations laid down for them, with impulses of religious feeling, called forth now and then by the presence of great popular revivalists, or at all times inherent in the very nature of man. Now what has been, what could possibly be, the influence of English education upon a people thus constituted? The deep philosophy of the Upanishads, the high morality of the scriptures, are above the encroachments of time. But the entire conception of life, and the duties, aims, activities and ends of life, is being slowly, almost imperceptibly, transformed under this new influence; and fresh interests are continually springing up, making fresh arrangements in social and political life, in industrial occupations and organizations, in all the modes and purposes of living.

"(3) In the third place, this system of education has brought before us new ideals of character, which we could never come across in our own country and history. The very conceptions of the possibilities of life and the capabilities of human nature have been immeasurably modified and raised thereby. The devotee, the saint, the anchorite, the pious housewife, still occupies a high place in our esteem and reverence, but we have now added to these the hero of science, the apostle of culture, the devotee of art, the martyr in industrial life, the ideal citizen and the ideal statesman.

"Such are the broad features of the process of purification that has been going on in our country for about the last half a century. But India shares, with the whole civilized world, the other tendency also, towards realizing a deeper union with the true spirit of religion, as embodied in the history of religion in her own past as well as elsewhere. It is impossible to overlook the fact that in this respect also her position is unique. The opportunities that are presented to her of studying, cultivating, realizing and assimilating into all the modes of life, the highest ideals of religious knowledge, faith, and character, embodied in her own systems of philosophy and faith, and brought to her from elsewhere, are copious and splendid, not easily to be met with anywhere else."

M. E. H.

One of a clergyman's illustrative stories was that of a man who used to say to his wife: "Mary, go to church and pray for us both." But the man dreamed one night that when he and his wife got to the gate of heaven, Peter said: "Mary, go in for both." He awoke, and made up his mind it was time for him to become a Christian on his own account.—*The New World.*

Night and Morning.

'Tween sunset and cockcrow the snow came down,
With never a promise or warning.
The fields that at eve were the soberest brown
Wore mantles of white in the morning.

Sometimes when our doubts spread a mantle of gloom,
And darken our pathway of duty,
Morn comes, and the fields with sweet hope are abloom,
And filling our lives with their beauty.

—*Christian Herald.*

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